1: Kelly E-5 (1930) 1934 Northern Paiute
Surprise Valley

PLACE NAMES

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This is a convenient place for recording a few random notes on place names. One is struck by the fact that the Gidū'tikad[10] do not, as a general rule, name the larger geographical features. Thus, they lack a name for Surprise valley as a whole, for Warner range, for the valley lakes, etc. There is no paucity of names for minor features, and such names are almost invariably descriptive or refer to some plant or animal formerly plentiful in the region.

Springs seem to have been named more frequently than streams. Bidwell creek, the largest stream in the northern end of the valley, was unnamed, and Buck creek, on the western side of the Warners, was also unnamed.

Gearheart mountain, Oregon, was called Pasi'akwo, from pasi'a, a large bird resembling an eagle;[11] Steens mountain was known as Tsūtsūūd[8] "because it was always covered with snow (apparently related to ūtsū'ta, cold). Eagle peak was called Ma'ta'gan (from ma'ta', metate) because material for grinding stones was plentiful on its upper slopes. Bidwell mountain was unnamed, but a point to one side of it was called Tūba'-motsi'kia, pine-nut point. An unidentified peak up Bidwell canyon was called Tsa"na-tsu'ga, the name of an edible root which formerly grew on its slopes.

A small reddish hill on the road between Lake City and Fort Bidwell was called Atsa'-motsi'kia, red peak. Both Indians and whites observe that winter snows always melt there first, and by the whites it is called Red hill or Hot point. A series of rock cliffs along the same road[12] is known as Gidū'-motsi'kia, groundhog-point. A peak just south of Lake City projects at an upward angle and is called Hu'na'-na-mubi, badger-his-nose.

The three lakes which formerly covered a good part of the valley floor were not named, but the strip of land between Upper lake and Middle lake had a name which my informant could not recall. At Eagleville the break between Lower and Middle lakes was called Pū'hū-kanu, duck-catch. Lake Annie, a small body of water at the head of Surprise valley, was known as Sia'pa'[8], gravel, from a deposit along its southern shore. Cowhead lake, somewhat larger and lying

[11] De Angulo, 330, gives pasia' as bald-headed eagle.
[12] On the Max Fulcher ranch.

1: Kelly E-5 (1930) 1934 Northern Paiute
Surprise Valley

five or six miles northeast of Fort Bidwell, was known as Toha'-kidü-panüa (white-groundhog-lake) because a white groundhog was once seen there. Pinedy knew no name for Goose lake, but Joshua said that it was called Paha'-panüa, big lake. 103 130

Big valley, west of Warner valley, was called Guyü, the name of a food plant gathered there. Sugar hill, Toga'-pokwad (dark point or peak) gave its name to near-by Fandango valley. Fandango pass was called Padu'a'-agan from padu"a', grizzly bear.

ECONOMIC LIFE

SEASONAL PURSUITS AND WANDERINGS

For food these Paiute, like the bulk of Great Basin tribes, were entirely dependent upon hunting and gathering, and even proto-agriculture in the form of wild crop irrigation[12] was unknown. From an economic point of view, Paiute habitat seems to have been peculiarly uninviting, and only through literally unceasing toil could it be made to yield a livelihood. Whereas peoples dependent upon one staple, such as acorns, camas, or mescal, normally enjoy a season of plenty, often followed, to be sure, by one of privation, the Gidü'tikad[a] had no one product upon which they could rely. It follows, therefore, that their food gathering activities were extensive and continuous rather than concentrated and seasonal. Starvation was frequent, especially in late winter when the stores of cached food had been exhausted. 221 221 262

The geography of the Surprise region has been covered by Russell, but it may be well to call attention to a few general features. A large part of the valley floor is occupied by the playa beds of three lakes, now dry most of the time, but well filled within the memory of informants and early settlers. The remainder of the valley is said to have been meadowland in aboriginal times, but nowadays, owing to the introduction of sheep and to subsequent overgrazing, the meadow has been almost completely replaced by sagebrush, excepting, of course, land actually under cultivation. This means that the pre-white environmental conditions were definitely more favorable for the support of a non-agricultural population. In fact, it is difficult to see how a hunting and gathering people could possibly maintain themselves under present conditions. 133 137

[12] Which Steward, 149, reports for the Eastern Mono.

1: Kelly E-5 (1930) 1934 Northern Paiute
Surprise Valley

133 On either side, Surprise valley is bordered by steep rising ranges. The badlands to the east bear little apparent vegetation save sage, but they were the principal root-gathering grounds in the old days. The slopes of the Warners, to the west of Surprise, are covered with a juniper-sage growth, with pine and fir on the upper reaches. To the north of the valley the Warners break down and run northeast to bound Warner valley on the east. Here they are known as the High Desert, a region used today only for grazing. Warner valley, the northern extension of Surprise, differs markedly from the latter in that it is almost entirely tule swamp and lake country, although the ubiquitous sagebrush covers what dry land there is.

221 The Gidü'tikad[8] exploited this unpromising habitat to the best of their ability, wandering seasonally in pursuit of food. Perhaps the annual cycle is best introduced by the following:

> In the old days they used to dig food all summer—until it was gone. They gathered seeds and roots and buried them in the ground. In winter they stayed until the buried food was gone and then moved on to the next place. They hunted every day, all year. In those days there were many sage hens, ducks, geese, swans, jackrabbits, cottontails, deer, and antelope (NT).

Early in spring, when the snow was still on the ground, they fished in the creeks and streams. As soon as the snow melted sufficiently, those camped in Surprise abandoned their winter quarters and crossed to the hills along the east side of the valley, stringing from Cowhead lake south to Poison spring, there to consume food buried the previous year and to dig whatever roots they could find. All spring and well into summer they continued to wander about, gathering roots which they dried and cached for future use. Their wanderings did not follow any set scheme; they roamed wherever the food supply seemed most promising. A considerable range was necessary, however, for roots such as camas are essentially swamp plants, and others such as epos occur only in higher and drier country. In late summer they returned to the valley to pick berries and to harvest seeds. With the approach of fall, the season for plant foods terminated, and attention was centered upon hunting.

This activity, as well as gathering, groups itself into seasonal cycles. Deer, antelope, and rabbits were hunted the year round. Sage hens and grouse were got in spring. From May to July groundhogs, porcupines, and squirrels were available. In midsummer crickets and occasionally larvae(?) were gathered. In late summer and early fall, hunting of deer and antelope loomed as compared with other pursuits. Wildcat was hunted in fall, which was likewise the season for com-

EXPLANATION OF PLATES

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Plate 17. *a*, *b*, views taken from the eastern slopes of Warner range showing characteristic vegetation—sage, piñon, juniper, mountain mahogany—with the playa bed of Upper lake, Surprise valley, in the background. *c*, view in Fandango valley, with the western front of the Warners in the background. The foreground shows a field of sunflower, a 'gü', an important seed plant.

Plate 18. *a*, view (from the south) of the Fort Bidwell Paiute camp with Bidwell mountain in the background. *b*, conical house at the Bidwell camp, reminiscent of the old-time structure. *c*, shade near Fort Bidwell.

Plate 19. *a*, tule mat for woodshed, showing six courses of stitching and, at the bottom, a row of simple twine. *b*, sweat-house frame near Fort Bidwell. *c*, stone artifacts found near Cowhead lake.

Plate 20. *a*, *b*, side and front views of buckskin dress and headdress of Plains type. *c*, *d*, boy's buckskin shirt and trousers.

Plate 21. *a*, *b*, wringing hides. *c*, twined basketry.

Plate 22. *a*, scraping willows for basketry. *b*, halving willow rods. *c*, trisecting willow rods.

Plate 23. *a*, *b*, side and bottom views of oval, single-rod coiled basket, 1-28202, made by Minnie Anderson, Fort Bidwell. Long diameter at top, 16 inches.

Plate 24. *a*, conical twined burden basket, 1-28204, made by Minnie Anderson. Height, bout 19 inches. *b*, open twine burden basket, 1-28203, made by Minnie Anderson. Height, about 20 inches.

Plate 25. *a*, open twine grating tray, 1-28205, made by Minnie Anderson. Length, 20 inches. *b*, model showing start of parching tray, 1-28211, made by Lizzie Godown, Beatty, Oregon.

Plate 26. *a*, diagonally twined parching tray, 1-28206, made by Minnie Anderson. Length, 20 inches. *b*, diagonally twined parching tray, probably made by Minnie Anderson; in collection of Mr. Henry Kober, Fort Bidwell. Length, 25 inches.

Plate 27. *a*, twined seed beater, 1-28207, made by Minnie Anderson. Length, to root of handle, about 16 inches. *b*, twined moccasin of sagebrush bark, 1-28208, made by Minnie Anderson. Total length, 18 inches.

Plate 28. First cradle, 1-28210, made by Nettie de Gamo, Fort Bidwell. Height, 22 inches.

Plate 29. Skeleton of skin-covered cradle, 1-28212, maker unknown. Total height, 40 inches.

Plate 30. *a*, *b*, front and back views of skin-covered cradle in the collection of Mr. Henry Kober. Height, 40½ inches.

Plate 31. *a*, *b*, front and back views of skin-covered cradle in the collection of Mrs. Chester Lowell, Fort Bidwell. Height, 39½ inches.

Plate 32. *a*, porcupine-tail hairbrush from the collection of Mr. Henry Kober. Length, about 7 inches. *b*, stone pipe from the collection of Mr. Henry Kober; secured by him from Fat George Townsend. Standing height, 2¼ inches. *c*, wooden cylinder, 1-28200, for hand game; found at gambling grounds near Beatty, Oregon. Length, 2⅛ inches. *d*, paint bag of buckskin, 1-28199, bought from Daisy Brown. Same scale as *c*.

1: Kelly E-5 (1930) 1934 Northern Paiute
Surprise Valley

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b

c

LAKEVIEW

p. 210 a

3: Angulo & Freeland D-5 (1926) 1929
NR13 Northern Paiute NR13

typical focus of specialization in North-Central California. The rest of California would thus represent the under lying primitive layer *plus* the influences from this and from other outlying cultural foci insofar as they have penetrated any one geographical point. This is however not the place to develope this theory. Suffice it to allude to it in order to explain why in the short time at my disposal I limited myself to certain definite points which otherwise might seem to have been given undue importance. They are details that are significant for the delimitation of the spheres of cultural spread in this particular region.

In regard to the language I could obtain only a general impression of the morphology, and a fairly sufficient semasiology, sufficient that is for purposes of comparison. Altogether, the material here presented is scanty both as regards ethnology and language. It may prove of value however, since so little has been published on this people[1].

I will point out in this paper the differences or similitaries between the culture of the Paiutes and that of the Pit Rivers, with whom I am well acquainted. I would have liked to do the same in regard to the Klamath-Modocs. I have however but a very insecure knowledge of this people, and inasmuch as Dr. Leslie Spier is at present engaged on a thorough study of that tribe which he intends to publish in the near future there would be no excuse for inaccurate or dubious statements in this case. I am glad to be able to say however that in private conversations Dr. Spier has given me the support of his opinion.

ETHNOLOGY.

Ethno-Geography.

The people here dealt with occupy the basin lying immediately to the east of the Warner Range and known as Surprise Valley.

This range acts as a definite and well marked barrier between them and the Pit River Indians. To the north and to the south the range gra-

1. For the ethnology of these people, see Robert H. Lowie, *Notes on Shoshonean Ethnography*, Anthropological Papers of the American Museum of Natural History, New York. 1924, which contains a complete bibliography to date. On the linguistic side there is practically nothing to cite (for a study of morphological features), except four studies by A. L. Kroeber:

The Shoshonean Dialects of California, University of California Publications, Vol. 4, No. 3, 1907.

Notes on Shoshonean Dialects of Southern California, *Ibid.* Vol. 8, No. 5, 1909.

Notes on the Ute Language, American Anthropologist, Vol. 10. No. 1. 1908.

The Bannock and Shoshoni Languages, *Ibid.* Vol. 11, No. 2, 1909.

To the north and to the south the range gradually diminishes, and there the boundaries between the territories claimed by the Paiutes and those claimed by their neighbors are rather indefinite. It is probable that to the south they were separated from the Amitsi (« Dixie Valley ») branch of the Pit Rivers by the desert-like Madeline Plains. This must have been « neutral » ground, visited by both tribes for hunting and root-digging in times of peace, shunned by both in times of quarrel. Such quarrels were frequent between the Pit Rivers and the Paiutes, just as they were frequent between the different groups of the Pit Rivers among themselves. In the latter case the Pits did no scruple to use the help of the different Paiute bands. There must have been a certain amount of traditional enmity between Pits and Paiutes, but not so much as has been currently said. Certain it is that intermarriage was frequent. I have often been told by members of both tribes that after a war they took women and children as captives home. They would marry the women, and the children *were allowed to return to their own people when they were grown up*, but many of them preferred to stay. This is an important factor for the spread of culture. Another instance of the kind of relation that existed between these two tribes (which are supposed to have belonged to two entirely separate cultures, Shoshonean and Californian) is the well known fact that Jack Williams' father and his two brothers, who were powerful chiefs among the Hammawi group of the Pit Rivers, owed their ascendency partly to the fact that they were related through their mother to the celebrated Paiute chief Winnemucca and therefore wielded a good deal of influence among the Paiutes.

At the northern end of the Warner Range the Paiutes could reach through more or less hilly country the shores of Goose Lake. They do not seem to have had any very permanent settlements there, although the eastern shore of the lake was certainly their ground as far south as Lassen Creek (just north of Davis Creek). South of this was Pit River territory (Qosaleqtawi group). In this vicinity is Sugar Hill, with its "mine" of obsidian. Evidently this particular spot was a bone of contention between the two tribes. The western shore of the lake appears strangely enough to have been unoccupied. Probably the three tribes, Modocs, Pits and Paiutes, all of them felt that it was too far removed from their own centers, and therefore too much exposed in times of war. Anyway the Paiutes seem to have considered the basin east of Warner Range as their proper home, and the northern end of the eastern side of Goose lake as their hunting and fishing ground merely.

Again, when leaving the properly Paiute territory, traveling to the northwest, one has to cross many miles of bad lands and lava beds before

133 falling into the head waters of the Sprague River where Klamath-Modoc territory begins. All this stretch of rocky, barren country acted probably as another ill-defined boundary between Paiutes and Modocs.

101 619 To the north and to the east generally there was a continuity of habitat and speech between this particular band of Paiutes and other Paiute bands (Burns, Pyramid Lake, etc.).

These people call themselves *neim·ī* (e. g. *ni neim·ī nou·o* = I Paiute man [I am a Paiute]). They apply this term to all the people who speak their language, or any language that appears to them similar, for instance the Bannock, the Shoshoni, and even the Utes. None of my informants was acquainted with either one of the terms Paviotso or Mono. [197]

Here are the names by which they designate neighbouring groups of Paiutes :

Burns Agency	*sa'iBī*
Silver Lake	*Toba'TcP·i*
Duck Lake	*TiBī'san·in·a*

Names of other tribes of alien speech :

Pit River	*esi'sawi*
Klamath	*Pakwi Diqa*
Modoc	*sai'i Diqa*
Maidu	*TaKone*
Warm Spring Indians	*aga'Tse*
White man	*TaiBo'o*

621 They recognize several local bands or sub-bands among themselves, as follows :

Fort Bidwell	*Trtiyatmoso*
Lake City	*Pana'DzaTa*
Cedarville	*azawomoTaTya*
Eagleville	*Pibi-Kan·o* ("duck-hunters")

361 921 They evidently congregated at certain "winter-grounds" and there built their more or less permanent winter-houses, after roaming and moving camp throughout the country in summer time, which is also the practice of their Pit River neighbours.

Their chiefs do not seem to have wielded much power except when 622 they happened to be born leaders with strong personalities. This is also the case with the Pit Rivers except that the Pit Rivers have a strong feeling for lineage : a weak man, however much the son of a chief, is neither respected nor listened to, but the converse does not obtain, and a

4: Stewart E-5 (1936) 1941
NR13 Northern Paiute NR13

CULTURE ELEMENT DISTRIBUTIONS: XIV
NORTHERN PAIUTE

BY

OMER C. STEWART

INTRODUCTION

121 This study is intended to show the presence or absence of certain elements of culture in representative bands of the Northern Paiute.[1,2] Information from two neighboring peoples, the Achomawi 101 131 and the Washo, is also included for the purpose of comparison. The Northern Paiute of Owens Valley are not included because of Steward's studies of them.[3] Although some of the groups included here—notably the Hunipui, Walpapi, Wada, Yahuskin, Koa'agai, and Tago—have been called Snake and Bannock and have had a "Plains type" of culture attributed to them, conclusive evidence is now on record to show that these bands are typically Northern Paiute.[4]

● 133 The habitat of the Northern Paiute is uniformly desert, being modified somewhat by streams carrying water into the area from the Sierra Nevada, Cascade, Teton, and Blue mountains. Their territory is shaped roughly like an isosceles triangle with its point at Owens Lake, California, and its 275-mile base at Blue Mountains in Oregon, about 600 miles to the north. With the exception of part of the arid plateau in the north, all the area lies within the Basin-Range physiographic province; in fact, the western edge of the Great Basin is approximately coterminous with the Northern Paiute western boundary. Even closer 137 is the coincidence of the western or northern tribal boundary and the edges of the desert sagebrush vegetation zone. The valley flora is dominated by sagebrush, shadscale, and greasewood. The ranges are generally placed in the "Piñon-Juniper Zone,"[5] but the piñon, found sporadically on the Nevada ranges, is absent from Idaho and 136 Oregon. Antelope, deer, and mountain sheep are fairly common throughout the area, although jack rabbit, ground squirrel, and other small game were certainly the chief source of meat. Contrary

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[1] The typewriting and drafting for this manuscript in preparation for publication was done by personnel of Works Progress Administration, Official Project 665-08-3-30, Unit A-15.

[2] Phonetic key.—ə, "mute" e as in French je, le; ü, pronounced much as the u in German kühl or French lune; u, as in German gut; e, as in French été; i, as in French fini; a, as in English far; g, a velar sonant g accompanied by a uvular vibration; r, pronounced as French uvular r; ', glottal stop; v, bilabial v, as in Spanish; ą, nasal as in French. Other letters pronounced as in English.

[3] Julian H. Steward, Culture Element Distributions: XII—Nevada Shoshoni. AR 4: 209-359, 1941.

[4] Omer C. Stewart, Northern Paiute Bands. AR 2: 127-149, 1939.

[5] Shantz, 21, and map. [p. 361 (A)]

223 then were picked up. Even in bands where not present, it was not always used.

197. Ki: + (Kelly, 89): antelope disguise worn while hunting fowl in order to approach game.

200. Ki: + (Kelly, 89): "dancing" sage hens were approached by hunter wearing antelope disguise.

Miscellaneous

224 201. Owens Valley: - (Steward, 255).

208. Wd: - (SC).

204. Wd: - (SC).

209. Owens Valley: + (Steward, 255).

210. To: Entrance to hole was closed with brush so that the jack rabbit could not dash out when smoked. He would try to work through the brush, but would be suffocated.

217. Ts: Hawk wing called tüso'öp°.

[177] 221. To: Denied by LP, who said flooding out of rodents learned from white people. Wd: (SC).

222. To: - (LP).

Eagle and Other Catching

223 223. Ts: Aeries owned by individual families and descended from father to son. Usually there were plenty of eagles. There was no idea of communal ownership.

225. At: A dry rattling hide was tied to a rope, lowered into an eagle nest, and moved around to frighten the young unprotected birds. The young eagles tried to fly away but were captured when they fell to the ground.

231 229. Tg, Ki: The young eagles, as with babies, were tied in a cradle. They were tied thus wherever they were moved.

240. Owens Valley: + (Steward, 257): eagles "raised in small wickiups."

223 242. Owens Valley: + (Steward, 257).

244. Ts: Wing feathers were taken only when old eagles, which could not fly as a result of gorging too much rabbit meat, were discovered and killed.

244a. Owens Valley: + (Steward, 257).

231 248. Ku: A small bird called scalp bird (tsónomö) was sometimes kept in a cage. It was not the mockingbird (toga sugu), which the Shoshone kept. Tg: Hawks were caught when young and tamed so that they stayed uncaged around camp.

Fishing

226 252a. Loud (156) mentions two genera of
[134] trout for area we are considering: mountain trout (Coregonus williamsoni) and big Pyramid trout (Salmo henshawi). To, Tö: Trout were
● [133] caught by Toe in both Walker and Pyramid lakes. These lakes are slightly brackish from mineral springs in them as well as from evaporation.

[P.424 (R)]

226 Both lakes are extremely deep and have rather
[133] large rivers emptying into them, so that they are not too salty for fish. Pyramid Lake claims the
[134] honor of supplying the world's largest trout; specimens have been caught weighing more than 20 pounds. "Pyramid lake is just reaching a degree of salinity sufficient to prevent human consumption." Pyramid Lake was a third more saline than Walker Lake in 1882 (Loud, 157). Kl: The
[825] Kuyui had the best fishing area in Nevada. Trout were designated by seasonal names: spring trout (tana arai), summer trout (tatsa arai), fall trout (uva arai), winter trout (tomo arai). It is to be doubted that these represent different varieties. Arai is sometimes generic term for fish. Ki: Trout caught only in Goose Lake and its tributaries.

[134] 252c. "Kuyui, black-skinned fish of Pyramid lake .... Chamistes cujus" (Loud, 157). Kl: The kuyui is a large sucker-like fish, often weighing more than 15 pounds, which is only caught in the spring and early summer when it enters the streams to spawn. The kuyui (pronounced by local white people kwee-wee) occurred only in Pyramid and Winnemucca lakes and the streams flowing
251 into them, especially the Truckee River. Great quantities of this fish were dried each spring. The meat was stripped from the backbone so that from each fish two almost boneless pieces were prepared. Only about 4 pounds of meat were obtained from a 15-pound fish.

252d. Ki: + (Kelly, 97).

825 252e. Sucker called awagu. "Awago, red sucker .... Catostomus tahoensis (Loud, 156).

252g. Minnows called pak'ui or hopakui. Loud, 156: "tui-pagwI, a minnow or sucker .... Siphoteles obesus or Lencidius pectinifer"; "hu-pagwI, minnow .... Richardsonius egregius."

252i. Red-side salmon called koa'arai, "cold salmon." Silverside salmon called wovi-arai, "wood salmon."

227 255. Paviotso: "The dip-net and gill-net" (Curtis, 15:71). To: Fish net unknown in pre-white times. Only conical basket used. Kü: When the Küpa were at Nixon they employed the methods of Kuyui. In their own territory, the Küpa had different methods.

256. Ts: The Paiute fish net is similar to that of Yurok (Kroeber, Handbook, pl. 7).

257. Owens Valley: Fish net same shape as rabbit net (Steward, 257).

258. Wa: + (Smith, notes).

258a. Lovelock Cave: "Ice pick" (Loud, pl. 64,g and p. 107). Kü: Informant's mother told him that the old-timers tied a sharp rock onto a stick to use to break the ice. He thought it similar to the one from Lovelock Cave. AL denied ever hearing of such an instrument being used. Ice was broken with any big stick. Wa: + (Smith, notes).

227 259. At: Minnows caught by cutting hole
226 through ice and dipping them out with a seed beater when they come up for air.

[p.425(A)]

6: Wheeler-Voegelin E-4 (no date) 1955-56
NR13 Northern Paiute NR13

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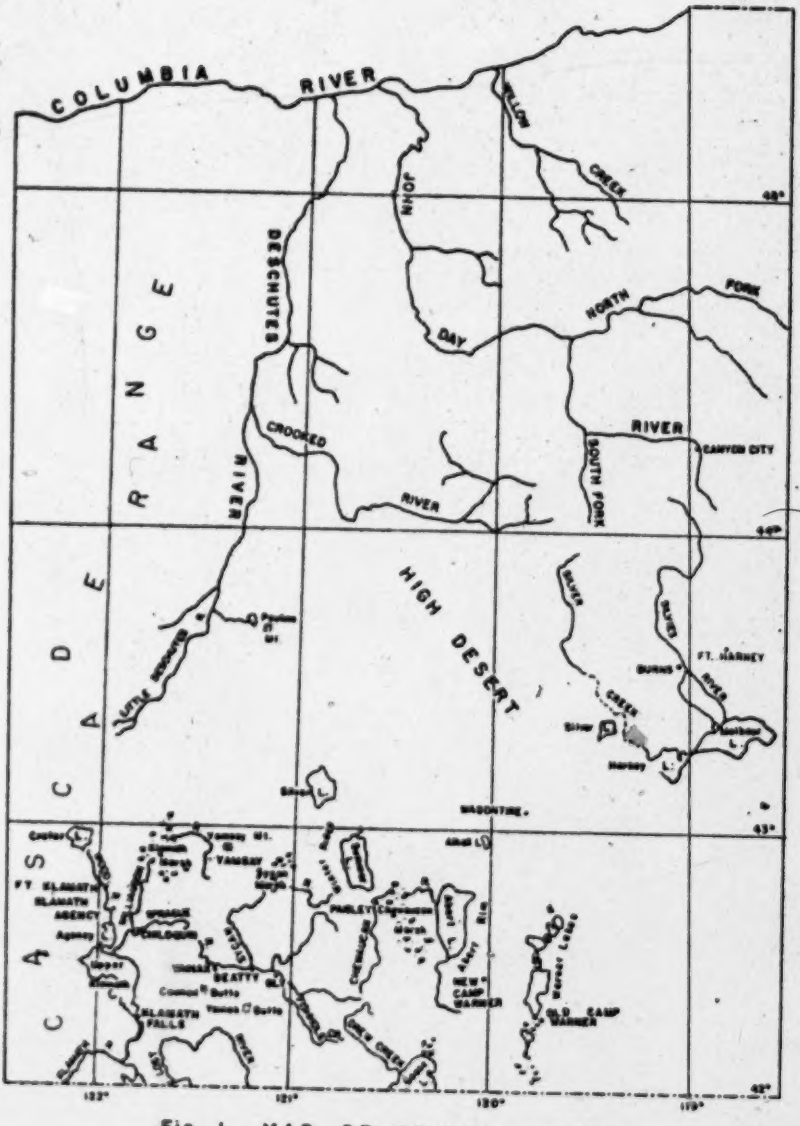

Fig. 1. MAP OF CENTRAL OREGON.

6: Wheeler-Voegelin E-4 (no date) 1955-56
NR13 Northern Paiute NR13 ●
Klamath NR10

N 648 21. The treaty is officially dated October 14, 1864, and will be referred to hereafter under that date. Actually however it seems to have been signed October 15; Kelly and Huntington both agree on this latter date (NA. WDC. DP. K-68-1864; RCIA 1865 [CDS #1248] pp. 270, 651).

22. Place of Religious Revivalism, p. 386.

23. Drew, Official Report, pp. 8-9.

N [131] 24. WR, vol. 50, pt. 2, p. 911. The "main traveled road" Drew mentions ran from Red Bluff, Calif., to Ft. Crook, Calif., thence along the eastern shore of Goose Lake to the head of the lake. From there it turned northeast "via the Malheur" to Ft. Boise, Idaho. See RCIA (CDS #1157) p. 412; Bancroft, Map of Oregon; Blanchard, Cabinet Map; WR vol. 50, pt. 2, p. 1226.

000 25. Drew, Official Report, pp. 5-6.

26. Drew, ibid., p. 7.

27. Drew, ibid., p. 28.

28. California Indians, p. 539; Tribes of California, p. 352.

29. Drew, Official Report, pp. 8, 1.

30. RCIA 1865 (CDS #1248) pp. 269-272; NA. WDC. DP. K-68-1864.

31. Drew, Official Report, p. 8.

32. NA. WDC. DP. K-68-1864.

33. Treaty of October 14, 1864 (Stats. L., vol. 16, p. 383); RCIA 1865 (CDS #1248) pp. 269-270.

34. Gatschet, Klamath Indians, pt. 2, p. 99.

35. Ibid., pt. 2, p. 71.

36. Spier, Klamath Ethnography, p. 23.

K 101 114 37. An example of such metathesis is Power's transcription of aukckni and plaikni, Klamath names for two Klamath groups; Powers transcribes these as Eocskinnes and Blyskinnes (California Indians, p. 539).

N 131 ● 133 38. The Great Basin, habitat of nearly all the Northern Paiute-speaking people, lies directly to the east of Klamath Lakes Basin. At its western edge the Great Basin is some thousand feet lower than the eastern edge of Klamath Lakes Basin.

K 101 39. Spier says: "All the Shoshoneans to the east are called sat [by the Klamath]; no distinctions are made" (Klamath Ethnography, p. 4). A Klamath witness in Court of Claims E-344 said much the same thing (p. 232).

6: Wheeler-Voegelin E-4 (no date) 1955-56
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167. Drew, ibid., p. 5.

168. WR, pt. 1, p. 339. This wide strip of High and Low Desert is graphically described in WR, pt. 1, pp. 342-343.

169. Camp Alvord was located north of Lake Alvord.

170. WR, pt. 1, p. 333.

171. WR, pt. 1, p. 324.

172. Drew, Official Report, pp. 24, 14.

173. WR, pt. 1, p. 340.

174. "I have the honor to report that Pan-ni-ne, war chief of a band of the Snakes, called on me today. It is the first time that he has been in. He has been at war with the whites since they first entered his country" (NA. WDC. DP. K-77 K-30, 1864. Wm. Kelly to E. P. Waite, Ft. Klamath, Ore., Nov. 10, 1864).

175. "Superintendent Huntington in holding a council early in October near Fort Klamath, with the Modocs, Klamaths, &c., invited the Snakes to attend. Only a very few presented themselves" (NA. WDC. DP. A-176-1864. Benj. Alvord to R. C. Dunn, Ft. Vancouver, W. T., Nov. 25, 1864).

176. There are several versions of this whole affair, varying as to details. Panai'na's own account, delivered through a messenger to Capt. Kelly at Ft. Klamath, is in a letter, NA. BIA. OS. Letters Received. Wm. Kelly to J. W. Perit Huntington, Ft. Klamath, Ore., Nov. 1, 1864. Huntington's account is in RCIA 1865 [CDS #1248] pp. 269-270. Other accounts and references to the affair are in: NA. WDC. DP. K-77, K-30, 1864. Wm. Kelly to E. P. Waite, Ft. Klamath, Nov. 10, 1864; NA. WDC. DP. A-176-1864. Benj. Alvord to R. C. Dunn, Ft. Vancouver, W. T., Nov. 25, 1864; WR, pt. 2, p. 1144.

177. Possibly the same "Yahooskin Snake" Indian who signed the Klamath treaty of Oct. 14, 1864 as "Sky-te-ock-et" (Stats. L., vol. 16, p. 383), although not noted as such in Kelly's letter. If he was, however, we know that at least one of the two Yahuskin signers joined Panai'na very soon after the treaty was concluded.

178. WR, pt. 2, p. 1068; NA. BIA. OS. Letters Received. Wm. Kelly to J. W. Perit Huntington, Ft. Klamath, Ore., Nov. 1, 1864. La Lakes and several other Klamath treaty-signers also protested the outrage done to Panai'na.

10: Wheat E-5 (1958) 1959
NR13 Northern Paiute NR13

PREFACE

In the arid desert of the Great Basin, rivers and streams empty into the interior valleys and create lakes and marshy areas. These marshes were very important to the Indians who lived near them and fished in their waters and hunted the migrating waterfowl which are attracted to them. From the reeds and rushes growing in the marshes and around the shores of the lakes, they fashioned light rafts or balsas. They used these balsas as a means of transportation across the water and as an aid in pursuing their quarry.

Wherever extensive pools of water are found in the Great Basin the Indians made tule balsas. The exact form of these rafts differed slightly from group to group. To make the balsa, from one to five bundles of tules were lashed, or occasionally pinned, together. The pointed prow of the raft usually curved upward, while the stern was trimmed off and not pointed. Sometimes extra, small bunches of reeds were tied along the sides of the raft to form a gunwale. The balsas were usually poled, pushed ahead of the wading hunter, or pulled by a rope by a swimmer. Only a few Basin Indians paddled them.

In these same marshy areas where cattails are plentiful the Paviotsos of northern Nevada used them to make conical thatched winter houses. Domed and conical houses made of willow and grass or rush thatching were common in the Great Basin but this particular sort of cattail house was made only by the Paviotsos.

In this report Mrs. Wheat describes with words and photographs how a tule balsa and a cattail house were made by present day Paviotsos near Stillwater, Nevada.

—The Editor.

[p. 3]

PLATE 5

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PLATE 7

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PLATE 8

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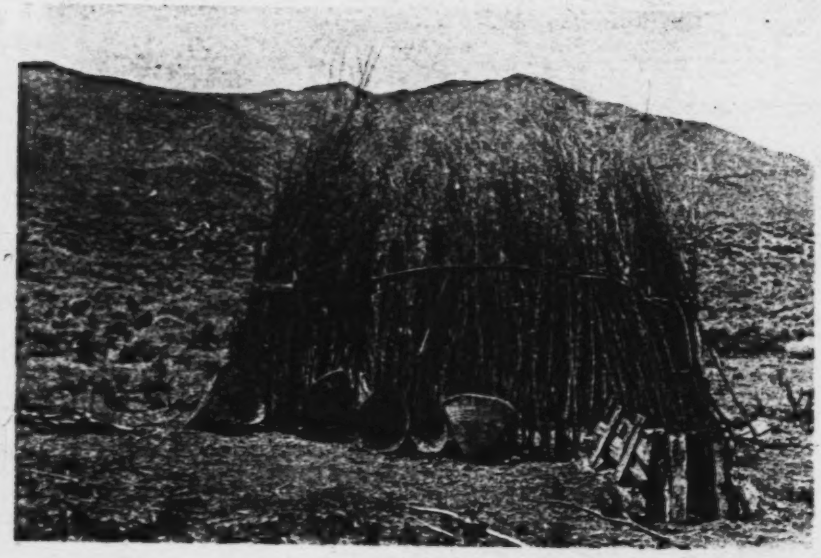

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PLATE 9

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13: Loud U-5 (1914) 1929 NR13 Northern Paiute NR13

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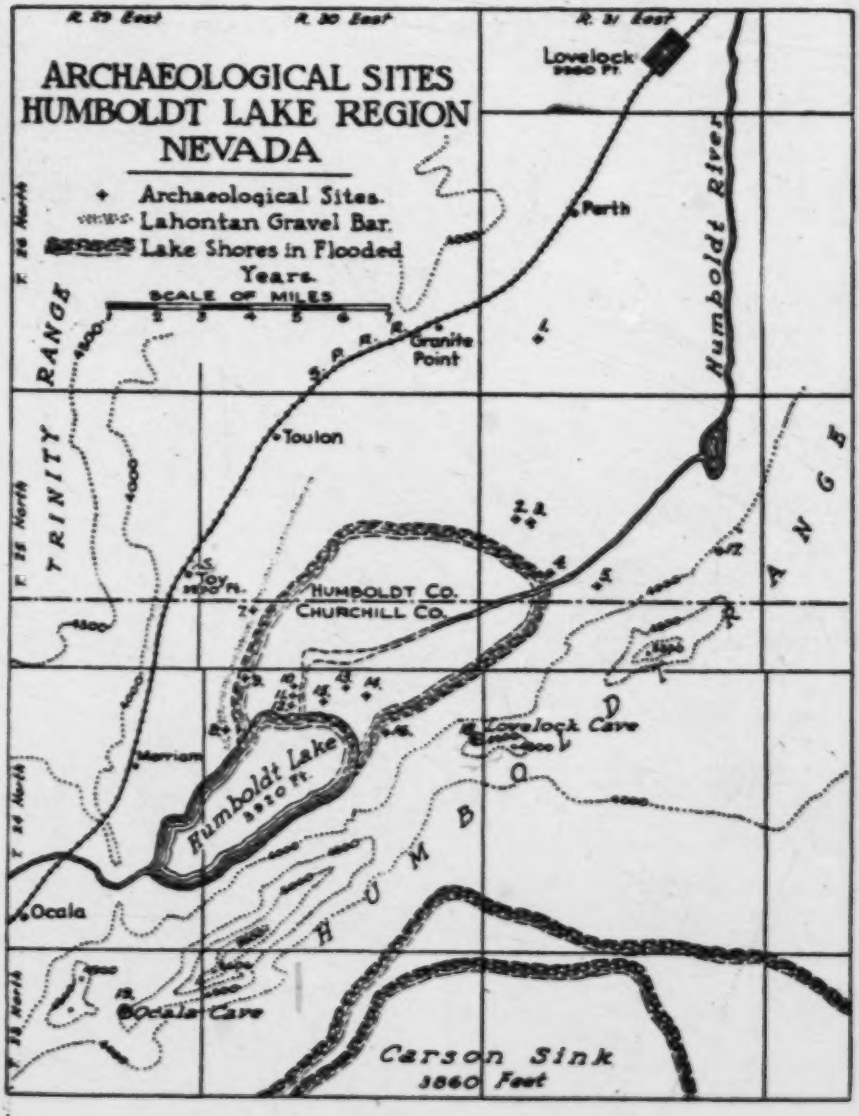

MAP OF HUMBOLDT LAKE REGION

[End Plate 1]

13:Loud U-5 (1914) 1929 NR13 Northern Paiute NR13

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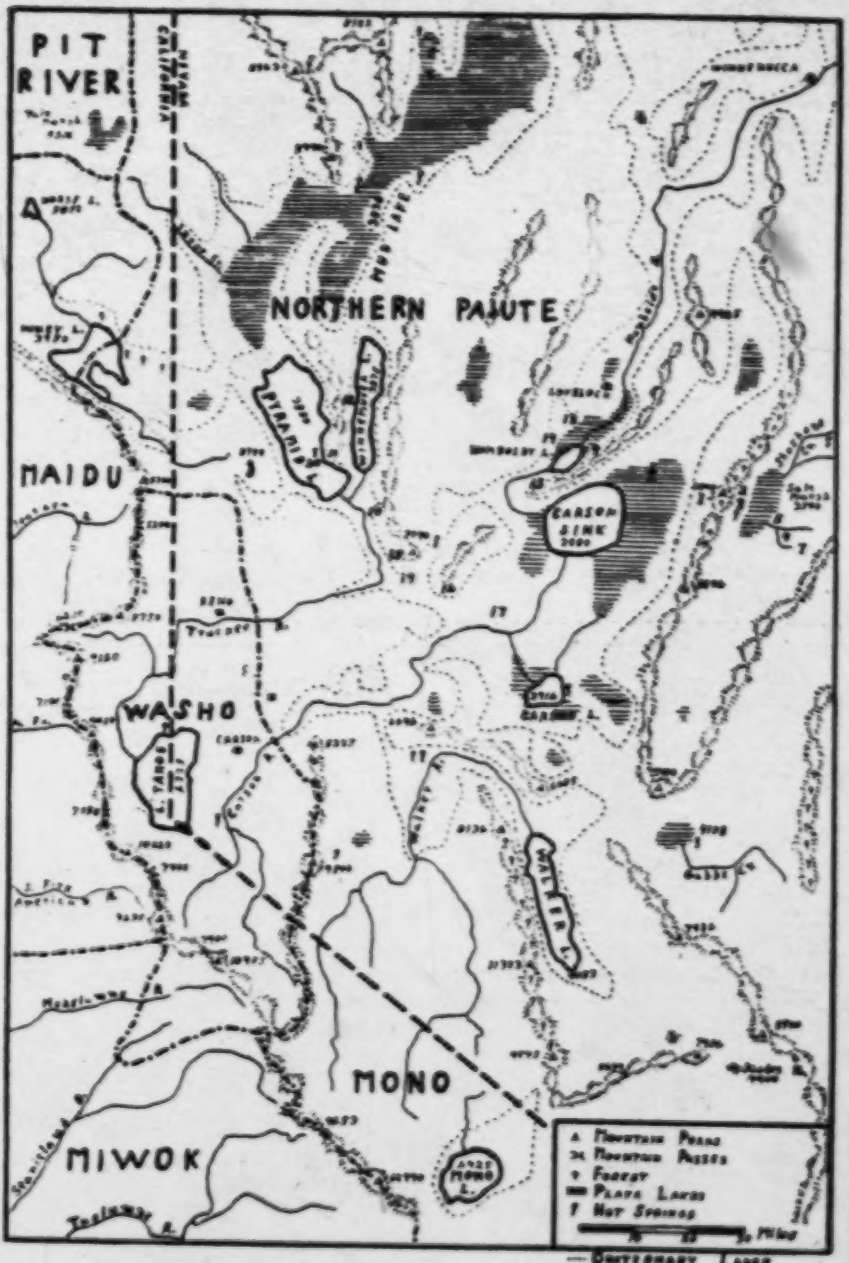

MAP OF WESTERN NEVADA

[End plate 68]

[End plates 31-67 not processed]

13:1 oud U-5 (1914) 1929 NR13 Northern Paiute NR13

215 At the base of the basket, for about a dozen courses, as well as a few decorative courses elsewhere, there is twined weaving. A patch, 10 by 15 cm. in size, sewed on the basket with a coarse cord, is also of twined [531] weave. The basket has a decorative design in dark brown, consisting of narrow bands six inches apart.

[314] Water-tight baskets for soup and other fluids are called tsida. [193] Bottle-shaped baskets made of willow and coated with pitch from the nut pine are used for water, and are called seosa, a compound of the words sebi, willow, and osa, bottle-shape.

MYTHS

124 Besides myths regarding geographical features, a few references to supernatural beings and extinct peoples were obtained in the process of showing specimens and making inquiry regarding the material culture of the Northern Paiute. For example, when Natches described 825 the clothing of the Indians, he stated that they never wore robes of [291] bear skin. Then he went on to say that bear meat was never eaten, [262] because bears are just the same as a person. They understand our language and know when they are being talked about even at a distance. They are respectfully called "aunt."

The Weasel Trail

●133 About the center of the Stillwater range is a mountain 7800 feet 773 high, or 3800 feet above the level of the Carson Sink plain. The mountain lies just back of the Copperreid mine due east from Carson sink (no. 1, pl. 68). ¾ There is a white streak, many miles in length and so high up the sides of the mountain that it is said to be visible over the gap in the Humboldt range as far away as Lovelock, 25 miles distant. Quite likely the explanation of it is that it is either a fault line or an exposed stratum of some white rock such as limestone or gypsum. Back of this mountain lies Hare canyon at the head of which is a spring called su-pa-A, "vulva-water." The sides of the canyon look very much like the parted legs of a person in a recumbent position.

773 The Northern Paiute explanation is that Skunk and his younger brother Weasel were at play. Skunk ran after Weasel who went into his small hole in the ground. Skunk dug in after him and so opened up a ditch many miles in length over the mountain side. The Indian name for the ditch is babigipō or pabitsipo. The whites, hearing the story from the Indians, call it the Weasel trail.

¾ [See Category 116, End plate 68 -- Analyst]

13:Loud U-5 (1914) 1929 NR13 Northern Paiute NR13

Wolf and Coyote

The chief theater of action of Wolf and Coyote in the story to follow was in the Shoshone creek region. Once when a boy, Natches had visited the place, going by horseback. He made some rough sketch maps, recalling as best he could the location.

There was a cave in the mountain range next east of the Stillwater range, from which one could look across a basin and see several columns of stone. The basin is undoubtedly Humboldt salt marsh into which Shoshone creek empties. On the west side of the marsh, a mile or so from the mouth of Hare canyon, there are known to be hot springs (no. 3, pl. 68). Hence there is a high degree of probability that the stone columns are situated here, they being a deposit of lime from the springs. If this supposition is correct the cave would quite likely be to the southeast of the marsh on Willow creek, the water seepage of which would account for the presence of trees which are mentioned. The entire basin in Pleistocene times formed a fair-sized lake without outlet.

All the people from Carson sink and Humboldt lake, in fact all the people from the Pine Nut mountains (Stillwater range) and all those to the west, came to fight Wolf and Coyote. It would appear that Coyote was the younger brother and was considered too young to fight, so Wolf shut him in the house while he went out to fight alone. The people stayed on one side of the basin, while Wolf fought them from the other side. He killed some of the people. They can be seen to this day as rocks, some standing and some fallen just as they were when killed across the basin from where Wolf's house is situated. The people were clothed in robes made of twisted strips of skin from the mud hen, woven together with thongs of buckskin. There were scattered about over the ground fragments of black rock, looking just like the skin of the mud hen.

Wolf himself was killed in this engagement and his head cut off. You can see his headless form and his entrails all scattered about (no. 5, pl. 68). Meantime Coyote was a prisoner in the house, but he made repeated attempts to get out by climbing up through the smokehole. At last he succeeded in getting out just as Wolf was killed. When Coyote saw what had happened, he fell over and rolled down the slope, pretending that he was dead, and for further deception he also made some weeds grow out of his head. He can be seen there now with the weeds, which are trees, growing around him. The house

13:Loud U-5 (1914) 1929 NR13 Northern Paiute NR13

773 is now a cave with trees in the opening. They are the obstruction that Wolf put up to keep Coyote in (no. 4, pl. 68).

After pretending to be dead for a while, Coyote got up and chased the people. In their haste to escape the people took Wolf's head and [103] threw it over the Pine Nut mountain. It landed on the plains north of Carson sink, a distance of 20 miles or more, and now is a rock about 200 feet high called mosi'i (no. 6, pl. 68). Coyote chased the people out of the country, brought back his brother Wolf's head, put it back upon the body and brought him to life again.

[103] [823] Somewhere in the vicinity of the cave called Wolf's house is a natural bridge of rock over a canyon. This is known as Coyote bridge (no. 7, pl. 68). On that same mountain is a rock known as isa-kwe'a, [133] Wolf penis. There is a second isa-kwe'a, described as the highest mountain in the chain west of Pyramid lake and visible from Reno, 30 miles away. It is undoubtedly Tule peak, 8700 feet in elevation.

The Ancient People

173 829 The Northern Paiute have accounts of an extinct people living in various localities in Nevada which recall the beliefs in northwestern California regarding an ancient now extinct race of supernatural beings. However, there seems to be the difference that the former people of Nevada were ordinary human beings living an entirely rational human life. It is barely possible that further inquiry might bring out supernatural traits, but of all the numerous references made to them, there are no characteristics mentioned but what might well be possessed by some tribe hostile to the Northern Paiute. All mention [114] of them partakes of the nature of historical tradition, yet the author is not prepared to accept the accounts as real traditions. They should be regarded as an attempt by the Northern Paiute to explain the archaeological remains of a cultural period preceding their own.

Characteristics of this ancient people are that they made some of their implements differently from the Northern Paiute and of different stone materials. They had spears and no arrows, while the Northern [411] Paiute had arrows but no spears. They were mean, contemptible, foolish, degraded cannibals, had red hair which they were excessively fond of decorating with bone ornaments, and yet were so poor that they dressed in robes made of the skin and feathers of the mud hen. In a collection of specimens from Nevada every object which is unfamiliar to a Northern Paiute is attributed to them.

13:Loud U-5 (1914) 1929 NR13 Northern Paiute NR13

In the mind of the Northern Paiute they are often associated with the Pit River Indians among whom a remnant are even supposed to exist today. The Pit River Indians are called by the Paiute sai'i, which is also the name of the ancient people, but the possible reason for this is that both peoples are held in contempt.

Of the ancient sai'i there were two bands. The first band, which is conceived, like any band or "family" of Northern Paiute, to consist of only a few hundred individuals, lived at Humboldt lake until exterminated by the Northern Paiute. The second band lived on Pyramid lake and at a later date were driven toward Pit river. The story is that the Northern Paiute used to capture these people, cut off the fingers, penis, and ears, and tie these to the blankets of the girls, or throw them into the midst of a group of girls playing games, to tease them. After the ancient sai'i were driven out of Nevada, the Northern Paiute and Washo fought together against the Pit River Indians.

An incident illustrates how the ancient people are associated in the minds of the Northern Paiute with the Pit River Indians. One day while the writer was at Toy packing stone specimens, some Indians passed in a wagon. Although the specimens were typical Paiute implements the Indians disclaimed all knowledge of them, saying that they must have been made by the Pit River Indians

NOTES ON GEOGRAPHY

Besides the places described in the myths, Natches mentioned a few other points of interest. The figures refer to locations on the map, plate 68.

10.—Near the Pyramid lake agency buildings there is said to be a cave once occupied by the sai'i. Around Pyramid lake there are many rockshelters and in the vicinity of Pyramid island a cave (no. 11, pl. 68), where legend says this "other" people used to live. They are called fish eaters, agai-tsi'i.

12.—On the west side of Winnemucca lake, back from a point projecting into the lake there is a cave, in front of which was a village of the ancient people, occupied before the Northern Paiute drove them from the country. Their houses of stone can still be seen.

13.—To the southwest of Perth there is a cave or perhaps more properly a concave cliff which is easily seen from the railroad. It is understood there are pictographs there, some of them crudely resembling letters of the alphabet. The name of the place is tobatcha.

14.—A few hundred feet northeast of the station buildings at Toy there is a village site, called otigadutU, where Natches was born. The gravel ridge shown as a dotted area on plate 1 is also called otigadutU. On both sides of the ridge

13:Loud U-5 (1914) 1929 NR13 Northern Paiute NR13

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there are absolutely barren level playas. The size of the ridge was not ascertained, but from memory the writer would say it is 10 or 15 feet in height, several rods in width, and 10 miles long. It is covered with sagebrush and is visible 6 or 8 miles away. It was caused by a gravel wash in the Pleistocene lake. In fact Humboldt lake itself owes its existence to a gigantic dam of gravel wash, over a hundred feet in height, built entirely across the valley by the old lake.

15.—There are two caves to the south of the lake, opposite Ocala. On the ridge near the cave, marked 19 on plate 3, Natchez said that there is a "stone house." In the hill to the west of this is situated the other cave.

16.—Near Hazen on the side of Black butte there is a cave of considerable size called pasia-tipagI, "house-cave."

17.—Soda lake, near Fallon, covers an area of 288 acres and is 147 feet deep. It has a crater rim built up above the level of the desert, so that the total depth of the old crater is 312 feet. Natchez said that there was an old story that it once burst open in an eruption. This may be a historical tradition, as Russell shows that although volcanic activity began before the Dendritic stage of Lake Lahontan, its last outbreak is post-Lahontan in date.

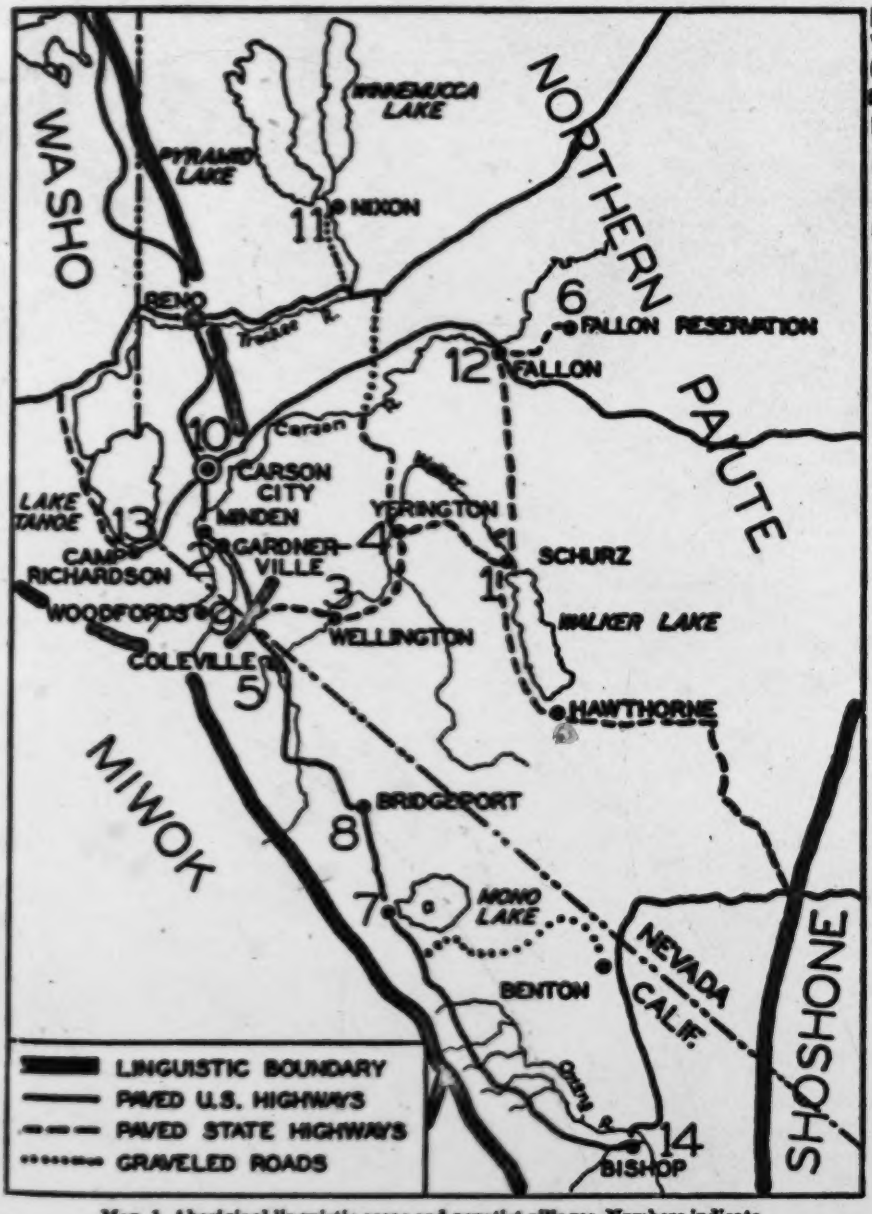
18.—A mountain nine miles northeast of Wadsworth and famous for its supply of woodchucks is called waha-kutakwA, "two-tips." The English name, Two Tips, is a translation.

19.—The southern end of the range in which Two Tips is located is called pahino-motanta, "hot spring rock-point." The word for the rock deposited by hot springs is pahinopE.

[312]

20.—At present there are several hot springs at the base of Pyramid island, from which steam issues with a noise. The island is knob-like in form with an elevation of 220 feet, composed entirely of rock deposited by the hot springs. There is a tradition that there was formerly a hole in the top of the island which is now entirely filled by the steam deposit.

14:Stewart E-5 (1936-1938)1944 NR13 Northern Paiute NR13
Washo NT20



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Map. 1. Aboriginal linguistic areas and peyotist villages. Numbers indicate sequence of communities receiving peyote.

Wadàtkuht

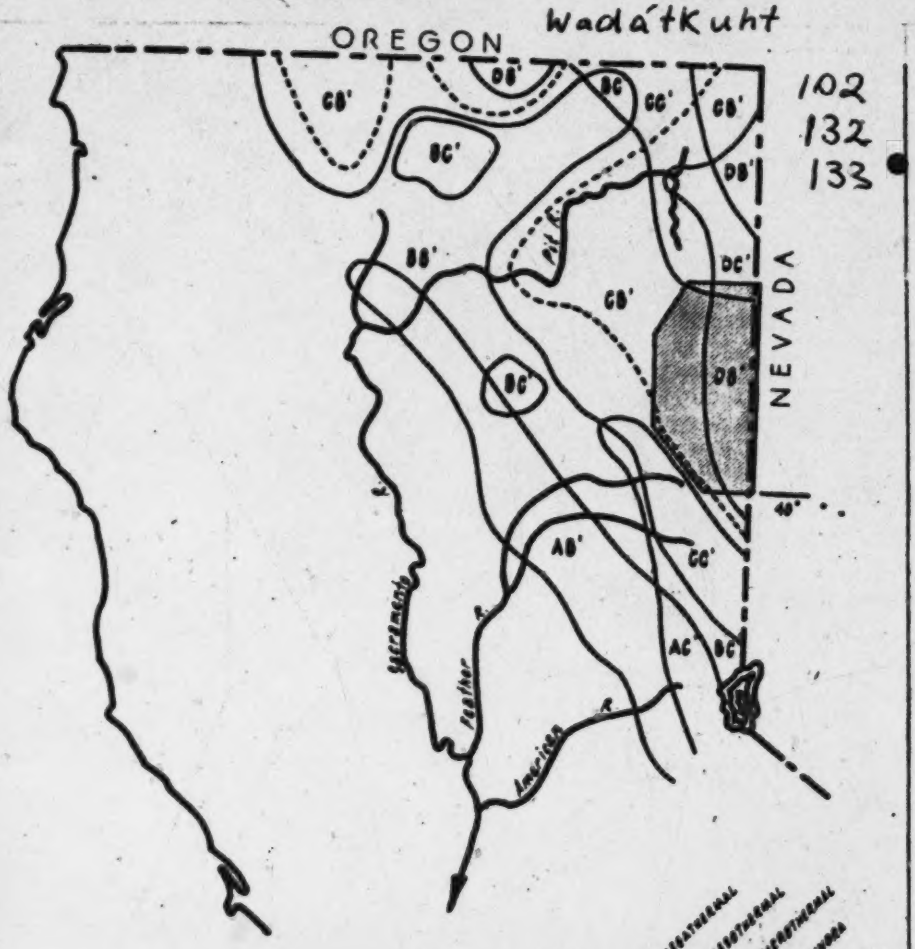
THE HOMELAND

133 [131] Honey Lake Valley, in Northeastern California, lies immediately east of the northern extremity of the Sierra Nevada mountains, of which Diamond Mountain is the northern terminus. The valley takes its name from a large (64,000 acres), shallow (about 12 feet deep at maximum) playa lake [137] whose surface elevation is 3,992 feet above sea level. The timbered Sierra contrasts markedly with the seemingly unending [312] sagebrush terrain to the north and east. It is from the Sierra and its northern and western extensions that the supply of water for Honey Lake, and Eagle Lake to the northwest in Atsugewi territory, comes.

The northern and western sections of the Wadátkuht area are of a volcanic origin and constitute elements of the Modoc [137] lava sheet. In the more elevated and watered areas of this vast sagebrush desert juniper trees are found growing. Susan River and Willow Creek constitute the major streams in the region, but there are numerous other smaller streams, many of an intermittent nature. Honey Lake is a remnant of the ancient Lahontan system, while Eagle Lake, Horse Lake and Madeline Plains were separate large bodies of water during Lahontan times. For the Wadátkuht people the Honey Lake area of their territory was of prime importance as it was at this lake, and on the numerous sloughs of Susan River, that water [137] fowl and fish could be obtained in quantity. The east base (i.e., the west side of the lake) of the Sierra provided groves [262] of oaks which yielded sufficient acorns to keep the Wadátkuht relatively secure from famine. The more arid regions produced the ever important jackrabbit while the higher, timbered [136] regions yielded deer. Other large game animals captured besides the deer were elk, antelope, mountain sheep, and buffalo. The latter, however, appear to have been sufficiently scarce to have been of slight importance. Both black and grizzly bears occurred in the territory but were apparently not too eagerly sought. Besides these various large mammals the Wadátkuht had a wide variety of smaller animals and birds which they utilized for food and/or clothing.

132 The climate of the Wadátkuht territory falls primarily into two types: a) subhumid; and b) semi-arid (see map, Northeastern California Climatic Types). The Wadátkuht were [133] fortunate, however, to be able to utilize the mountainous regions to the south and to the west of their own territory. [221] At certain times of the year they could make hunting and gather- [137] ing forays into the mountain meadows and conifer timbered regions outside their -4- recognized territory.

Wadátkuht



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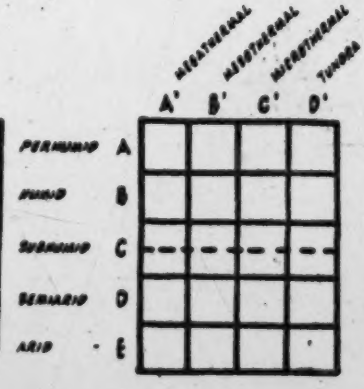
NORTHEASTERN CALIFORNIA
CLIMATIC TYPES
(AFTER PATTON)

----- BOUNDARY BETWEEN HUMID AND DRY CLIMATES

WADÁTKUHT TERRITORY



[Facing P. 4]

Wadátkuht

~~300~~ regions outside their recognized territory.

132 Winter temperatures can be extreme in the Honey Lake area with temperatures occasionally falling as low as -20°F in the vicinity of the winter villages of the Wadátkuht. Summer temperatures can exceed 100°F for short periods. Fields of snow often remain on the crest of the Sierra until June, occasionally until August, and snow can be heavy on the valley floor in the winter. Also in the winter Honey Lake Valley may be filled with a dense fog which will remain for several weeks. This same fog shrouded area in the summer, particularly around Honey Lake, may be subjected to choking, blinding dust storms of considerable magnitude. Despite this [137] seemingly harsh environment the Wadátkuht were very fortunate [133] to have groves of oak trees within their territory. They also were fortunate to have Honey Lake and the network of swamps and sloughs of Susan River which attracted myriads of waterfowl to nest and feed. The Wadátkuht environment could be harsh, but it could also be bountiful.

THE HISTORIC PERIOD

175 The date of first contact by Europeans with the Honey [174] Lake Paiute may never be known with any exactness, but it can be assumed that some knowledge of the whites had been obtained by the last quarter of the 18th century. The existence of the Spanish after their founding of the mission at what is now San Francisco in 1776 was certainly known to Indian groups even as remote as the Honey Lake Paiute. Visits by Europeans into the general region are recorded as first having occurred in 1829 when Peter Skene Ogden made a trip west from Salt Lake to northwestern Nevada in that year. In 1830 he traveled from the Columbia River to the Colorado River on a route which lay to the east of the Sierra Nevada. His exact route is not known but it may have been through Nevada rather than in California along the east margin of the Sierra Nevada (Elliott, 1920). There can be little doubt that activities such as his were soon known to all groups neighboring the areas of penetration. It is thus probable that the Honey Lake people had heard rumors and tales of the white people for many years before they actually saw them. In fact, the coming of the whites was "foreseen" by Sanezha wahits, an old shaman. He sang for four or five nights and told the Honey Lake people that something was coming to their country, and that "something" was a white-skinned people. Because of this prediction [787] the Wadátkuht were not too surprised to see the first white

Wadátkuht

population was approximately 200 persons. This number could be considered to be a conservative estimate in the light of the expectable decrease in population after contact. An example can be given to show how quickly the Wadátkuht population dropped. A group was camped at Horse Lake and was doing considerable gambling with gunpowder as stakes. Toward morning the players became careless and were handing the powder back and forth across the fire when the powder suddenly ignited and blew the camp up killing fourteen individuals. These people were not included in any of the village lists given me by my informants. Few if any names were given me of those people who died in the early epidemics of smallpox and other such diseases. It would seem, therefore, that an estimate of approximately 200 Wadátkuht Paiute is approximately correct for the aboriginal population of this group.

PHYSIOGRAPHIC FEATURES

The following is a listing of the names and a description of the physiographic features within, and occasionally bordering the homeland of the Honey Lake Paiute. It is surprising to note that some of the major features had no names, or at least could not be remembered by the informants. For example, Susan River had no name despite the fact that it is the major stream in the Wadátkuht territory. The same is true for some of the other streams, although some creeks do have names.

1. Wago' yamos[a] ("Timber Bend"). Two physiographic features are given this designation; one is the section of the Sierra between Thompson Peak and Diamond Mountain. The other is the section of the Sierra about six miles south of Doyle, in the vicinity of Crystal and Adams Peaks. The feature south of Doyle is not in Paiute territory but in Washo country. It is clearly visible from Doyle, however. These two features derived their name from the fact that at both places the timbered Sierra makes a slight bend.

Situated near the base of the Thompson Peak - Diamond Mountain feature is the Mountain Maidu village of Witai im (archaeological site Las-59). This historic Maidu village is called Wago' yamos[a] by the Paiute because of its proximity to the bend in the mountain range.

2. Koda tawaka (the exact meaning was not given, but it refers to an untimbered, manzanita covered slope). Worley Mountain situated about 12 miles northwest of Susanville is

Wada'tkuht

103 133 given this name. This feature is not in Paiute territory but is probably on the Mountain Maidu-Atsugewi boundary. Worley Mountain is plainly visible from Honey Lake Valley and was probably visited on occasional hunting trips, particularly since nearby Eagle Lake was visited for hunting and gathering purposes.

3. Guha kaive ("Guha Mountain"). Bald Mountain several miles west of Honey Lake has this name because of the guha (Mentzelia sp.) growing there. This small, treeless range of [137] rounded hills has a growth of bitterbrush, grass and sage covering it. Its origin is documented by a Wadatkuht myth.

4. T' kwanguhd ("Tower"). This name refers to Thompson Peak which has a tower-like rock formation in association.

5. Padotsa dawakuhd ("Bubbling Hole"). This spring is [346] located on the hillside behind (south) of the Bird Flat schoolhouse. The school is approximately a mile west of Herlong Junction on Highway 395.

6. Pasia novi ("Bald Eagle House"). An old pine tree beside Highway 395 a distance of 5.4 miles southeast of Milford was given this name because of a pair of bald eagles who made their nest in it many years ago. When Ike Northrup was a young man he went by this tree with Joaquin who told him about the nesting birds in the tree and the name for it. The eagles had long since ceased nesting there by that time so Ike never saw them. The tree is still standing but it was killed in the summer of 1950 by a brush fire.

7. Numu wunud^{a} ("Indian Stand Up"). This name was given to a conical rocky hill about four miles northwest of Doyle (T25N/R16E/Sec. 3). This hill received its name as a consequence of a fight between some Pit River and Paiute [726] men. The fight started at Doyle with the Paiutes attempting to escape to this hill. The Paiutes, with the Pit River men in pursuit, gained the sanctuary of this hill and began to roll boulders down on the Pit River men. A Pit River man was killed during the fighting and was stood up by the Paiutes who did it "to be onery". The death of this one man was enough to stop the fighting; "Maybe the headman killed, rest run away".

8. Mogup^{a} kudak^{a}("Sharp Mountain"). The range of mountains just east of Doyle is given this name because of its rather jagged appearance.

9. Moa mutsakian^{o} ("Rough Point") (moav^{a} - "rough"). This rocky point is about five miles northeast of Doyle and may be considered a northern extension of the previous feature. Rough Point is located in T25N/R17-18E and got its name from the rough granitic rock of which this feature is composed.

10. Babáktud ("Big Mountain"). The large mountain a few miles southeast of Flannigan, Nevada, is given this name. Neither this feature nor the following one is considered to be in Wadátkuht territory, but are said to be in an uninhabited region rarely visited due to the scarcity of water. Archaeological sites recorded at several places in this general region testify that the area was not always unoccupied.

11. Kaibak^{u} mutsakian^{o} ("No Wet Point", i.e., "Dry Point"). This is a range of mountains a few miles northeast of Flannigan, Nevada. This feature, as with the preceding one, is said to be in an uninhabited region. The name for this feature gives the reason for the lack of occupation.

12. Tusí katu' ("Bunch Grass Mountain"). Hot Springs Mountain east of Honey Lake bears this name.

13. Hunuhduhuhp ("Brush Canyon"). The flat at the western base of Hot Springs Mountain was given this name. The Wadátkuht had a camp on this flat but the informants could not recall its name, or if it had one.

14. Paí dupid^{a} ("Rocks to Bottom"). This is the name given the rock formation on the west face of Hot Springs Mountain. The nearly vertical rock faces of this feature have a pyramidal shape. A snow slide here before contact times killed a herd of deer which was utilized by the Paiute people.

15. Tuhu' ta ("Wildcat Hole"). This point of land which has distinct Lake Lahontan wave-cut terraces on its slopes is located slightly more than two miles north of Wendel. Wildcats are said to have inhabited the caves in the rocks on this point. The track of the Southern Pacific railroad goes around the base of this point.

16. Tukwí mutsakian^{o} ("Burned Rock Point"). This name is given to a sort of lava shelf, or tableland, partially surrounded by low cliffs, or rimrock. This feature is located about two miles northwest of Tuhu' ta and apparently got its name from the lava rock. The Southern Pacific

Wadátkuht

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passes but a short distance from this feature in T29N/R15E.

17. Páhino mutsakian^{o} ("Limestone Rock Point"). This point, which exhibits wave cut terraces from ancient Lake Lahontan, is but a short distance west of the Gibson ranch. Highway 395 passes several hundred yards south of this feature. It got its name from the rocks that are covered with calcareous tufa from the waters of Lake Lahontan.

18. Atsa kaduhk^{w} ("Red Mountain"). Shaffer Peak and its integral domes and peaks, including the peak just north of Litchfield and the dome north of the Gibson ranch, are given this name. The latter, however, is said to have had a name of its own but is now forgotten. The south side of this dome, or rounded peak, was a favored area for gathering atsá seeds (probably Sophia sonnei) for food. (The Gibson ranch is about two miles east of Litchfield on Highway 395).

19. Tubisha muha ("Red Adobe Moon"). This feature was so named because of the color of the soil there and because this saddle-shaped pass resembles the moon when it is in its crescent phase. This low pass lies between Honey Lake Valley and Secret Valley and is utilized by both Highway 395 and the Southern Pacific. The area is located in T30N/R15E.

20. Wahahu ("Hay Flow"). Smoke Creek was given this name because the aquatic plants appear to flow downstream as they undulate in the current. Smoke Creek rises on the east side of Shinn Peaks and flows into Nevada.

21. Pakwí patutspuh ("Fish Splash"). Rush Creek, about five miles south of Smoke Creek, was given this name because of the fish that jumped in this stream. As with Smoke Creek, Rush Creek also flows into Nevada.

22. Pasö katuduh ("Willow Set"; "set", in this sense, means "place", or that something is "situated"). This is the name for Mud Spring, or Bull Flat as it was later called.

23. Tubihsha nönа ("Red Adobe Set"). Mud Flat was given this name because of the color of the mud in this playa lake. The lake bottom is covered by a blanket of wild sunflowers after the water dries up each year. This made it a favorite place for the Wadátkuht to collect sunflower seeds. This [222] feature is situated at the south side of Secret Valley and is bisected by Highway 395.

Wadátkuht

24. Nadu' pikwa ("Rocky"). Shinn Peaks at the north end of Secret Valley are given this name. 103 133

25. Ṣawa nõna ("Brush Set"). Secret Valley is given this name. Susy Buster stated that both the Wadátkuht and the Kamõtkuht used this area. It is true that the villages in Secret Valley had some Kamõtkuht people in them, but the villages were Wadátkuht. It must be kept in mind that the Secret Valley Wadátkuht and the Kamõtkuht were apparently quite neighborly. [648]

26. Sawá kudak^{w} ("Sagebrush Mountain"). This mountain, Snowstorm Mountain, is located about five miles north of Karlo in T32N/R14E.

27. Hudzí kudak^{w} ("Sagehen Mountain"). This low sage-covered hill is about four miles east of Karlo and one mile east of Highway 395 in T31N/R15E.

28. Suhngavi ("Cottonwood"). Stoney Creek, a tributary of Secret Creek, has this name. Stoney Creek is about five miles east of Karlo.

29. Masaida patsóna ("Watercress(?) Spring"). This spring is about one and a half miles north of Karlo and a short distance north of the archaeological site Las-7, also known as the Karlo site. This particular spring was not visited with my informant but is probably located in Section 5 or 6 of T31N/R15E.

30. Saga' patsóna ("Willow Spring"). This is a spring at the Shinn ranch (in T33N/R16E) where hunting parties went for deer and groundhogs (marmots) in the spring. This feature was not visited with my informant so the exact location was not recorded. [224]

31. Atsa' tukatud ("Red Dome"). This is the name for Red Rock (a mountain or hill) near (in T35N/R15E) the Red Rock post office on the northeastern side of Madeline Valley. A more exact location for this feature was not obtained since it was not visited with my informant.

32. Saib ("Tule"). Cold Springs, located about three miles north of Red Rock in T36N/R15E, bears this name because of the tules growing there. Both this feature and the previous one might properly be said to be in Kamotkuht territory, however, the Wadátkuht had access to them as if their own. My [137]

Wadátkuht

103 133 informant, Ike Northrup, did not specify whether these features belonged in the territory of one group or the other.

33. Tukudak^{W} ("Rock Peak"). This feature (elevation 5,053 feet) is a rocky mass or knob appearing on the southeast slope of Sawá kudak^{W}. It is about two or three miles west of the site of the former Secret Valley C. C. C. camp which was located just north of the road to Karlo where it turns west from Highway 395.

34. Saib patsóna ("Tule Spring", called "Tule Patch" in English by the informant). This feature is a spring on the west edge of Highway 395 a short distance before the summit as one leaves Secret Valley going north to Madeline Plains. At the present time water piped from the spring provides a watering stop for travelers. The location of this spring is in T33N/R15E and seemingly in the NW¼ of Section 28. [312] The Wadátkuht did not have any sort of camp at this spring but just used it for a watering stop.

35. Musitzi (meaning was not known by informant). Musitzi is the name for Madeline Plains as well as the name for a small hill south of Cold Springs (see Item 32 above). The precise location of this small hill was not obtained as it was not visited with my informant. Only the eastern half of Madeline Plains belonged to the Paiute as the western half belonged to the Pit River people.

[361] The Wadátkuht had no winter villages in Madeline Plains because of the increased elevation and severity of the winter [224] months as compared to Honey Lake Valley and Secret Valley. In the fall, however, rabbits and deer were hunted here. And it seems likely that the eastern (Paiute) portion of Madeline [172] Plains was shared by the Wadátkuht and the Kamōtkuht. Evidence in the form of extensive archaeological sites indicate that this region was occupied in ancient times.

36. Pŏwhamun^{O} ("To Scrape Hair From a Hide"). This feature is a range of mountains about five miles east of Horse Lake and several miles west of Spanish Springs in T33N/R14E.

37. Pínaktud ("Between Two Mountains"). This mountain, Spanish Springs Peak, is located between Shinn Peaks and [224] Observation Peaks in T33N/R15E. It is of particular significance because deer were hunted here.

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39. Wamutsakia (Wapi, "Juniper"; Mutsakian°, "Point"). This feature, located in T33N/R15E, is a spur, or northern extension of Pinaktud (Item 37 above). 133 103

40. Toka kudzu' ni' ("Black Peak"). This is the name for Observation Peak, a mountain where the Paiute hunted deer but not antelope. The Pit River people did not come here to hunt. [224]

41. Yapúwhai katud ("Sitting-on-the-back Mountain"). Dill Butte located about five miles east of Ravendale on the valley floor was given this name because it is sitting alone on the flat desert.

42. Nada sudu (Meaning not known). Fox Spring at the north base of Observation Peak has this Paiute name. It was not possible to visit this feature with the informant, but it is said to be located west of Horn's ranch and that two white men, George and Tip Marr lived at this spring at one time.

43. Kusai banú nuhd ("Muddy Lake"). This is the name given Horse Lake and the informant indicated that many tules grew around the shores of this body of shallow water. The Wadátkuht village of ᵏTavi wanud was located on the north end of the lake. [137] [361]

44. Wada banú nuhd ("Wada Lake"; wada is the name for Suaeda depressa). Honey Lake has this name, apparently from the fact that certain areas about the lake support a considerable growth of this plant from which the Wadátkuht were named. The Maidu name for this lake is T'Tám mom donihm. [137] [101]

45. Kukwaᵖta ("Wind Hole"). A gap in the Sierra directly opposite (southwest) Herlong Junction on Highway 395 (Plate 3c) was given this name because a person could make the wind blow through it if he knew the right words. This feature is located in T26N/R15E. [789]

46. Huní pui (The name for an unspecified edible root) This is the name for an unspecified place at Eagle Lake where the Huni pui root was dug. The Wadátkuht informants could give no name for Eagle Lake and did not regard the lake as being inside their territory despite the fact that it was visited for the purposes of hunting and gathering. [262]

47. Paguts tuduh tawágan ("Buffalo Wallow"). This term refers to a depression dug by buffalo living in the Honey [136]

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133 Lake region prior to 1830. The exact location of this feature
103 has not as yet been obtained but it is located on, or near
[136] the shore of Honey Lake between Milford and Doyle. A buffalo trail is said to have left Honey Lake Valley and gone south through a gap in the Sierra, thus taking these large animals into Maidu or Washo territory.

48. Wutsono ihd ("Whirlpool"). This name is given to Soldier Bridge which is located about 3/4 miles west of Litchfield at a place where the bridge on the old highway crossed Susan River (T29N/R14, on the line between Sections 15
[648] and 16). U. S. soldiers in the early contact period captured two Paiute men here and evidently dispatched them as the relatives never saw the men again. Wutsono ihd received its name from a whirlpool which is said to have occurred at that place in the river.

49. Wogokab ("Timbered"). The Sierra range on the southwest side of Honey Lake Valley is given this name.

[226] 50. Ak' wuhg^{o} ("Sucker"). Long Valley Creek has this
[251] name. This creek was an important source for suckers which were caught in large numbers and dried for winter use by the Wadatkuht and occasionally by the neighboring Washo and Maidu. Joaquin was born in Long Valley.

51. Kasawihnaid ("Takes His Pants Off"). This is the name given Parker Creek, a creek which flows into Baxter Creek and ultimately into Honey Lake. (For a further account of this name see the village named the same in a following section.)

VILLAGES AND CAMPS

361 Specific and detailed information concerning habitation
[182] sites of the Wadátkuht was particularly difficult to obtain.
[177] The primary reason for this is the fact that the strictly aboriginal pattern was disrupted circa 1850 and replaced by a modified habitation pattern which is discussed in a following section. Although new camps and villages sprang up to conform to the dictates of the pioneer ranches and their locations, a number of the old camps and villages were still
361 occupied, at least to a certain extent. It is also to be
174 suspected that occasionally a new habitation was located upon an ancient or archaeological site, thus making the picture even more complex. This interdigitation of patterns and lack

Wadátkuht

22 seasons usually were prepared during the winter months to
185 feed themselves adequately. We thus have the real life
735 enactment of the fable of the grasshopper and the ant, except that in this case the grasshopper did not get taken in and fed. Those households having an adequate winter supply of
22 food, when visited by their hungry fellow camp members, re-
476 marked to the hungry visitors how poor and hungry they, too,
735 were. They also told them that the prospects of getting any fresh meat were dim because they had holes in their moccasins and could not go hunting in the snow. When it became obvious to the hungry visitors that they were not going to get any
[252] food they returned home as hungry as they came. However,
[262] just as soon as the hungry people left and were out of hear-
[264] ing, the provident family prepared a meal by quietly grinding acorns into flour which was ultimately mixed with sunflower seed flour and cooked as a mush. This was usually eaten with dried deer meat. The preparation of the meal often occurred very late at night, at a time when hungry neighbors were asleep and could not hear the preparations for the meal.

735 Harsh treatment to hungry neighbors, such as has just
476 been related, apparently fell upon those individuals or families too lazy to provide for themselves. Those who lost their food supply through no fault of their own, or those people dependent upon their relatives (e.g., old parents and children) were given more consideration than those whose hunger stemmed from laziness.

222 The following is a listing, by season, of the resources obtained from the Wadátkuht environment. This listing is not exhaustive but gives a reasonably complete account of the subsistence activities of the Wadátkuht Paiute.

[133] It should again be pointed out that the Wadátkuht were
[262] exceptionally fortunate to have within their territory a portion of the Sierra Nevada mountains. It was from this portion of their habitat that they obtained quantities of acorns, a food item which tended to make their existence more secure than that of their more desert oriented relatives.
[251] Acorns could be stored for two or even three years, thus insuring against famine. There was, however, danger of the acorn crop being frozen by an early frost before they had been gathered, dried and stored. In addition to the all-important acorn the Wadátkuht had numerous varieties of plants with which they were familiar and from which they could gather quantities of seeds, berries and roots. Unfortunately, it was not always possible for the author to make a full

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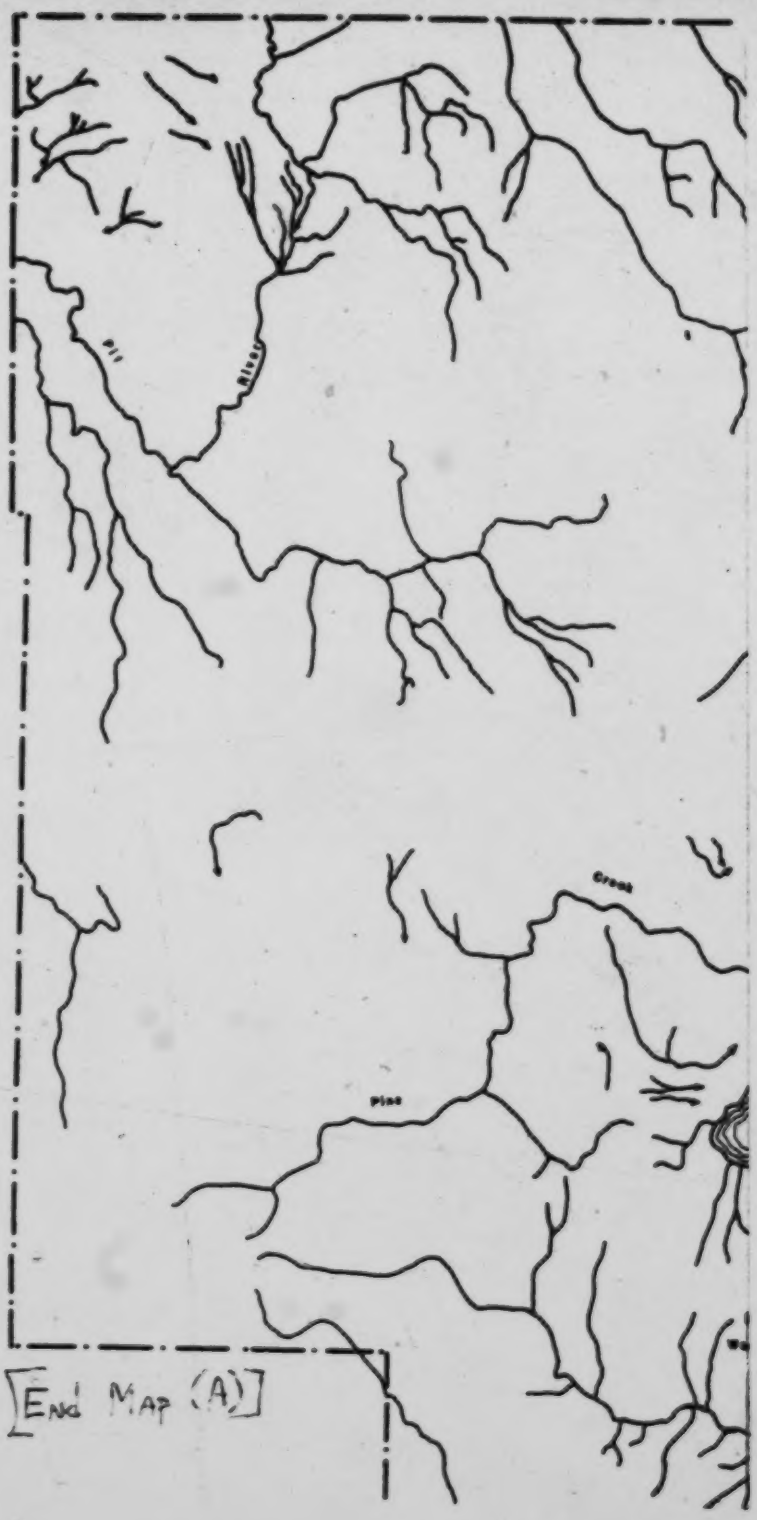

[End Map (A)]

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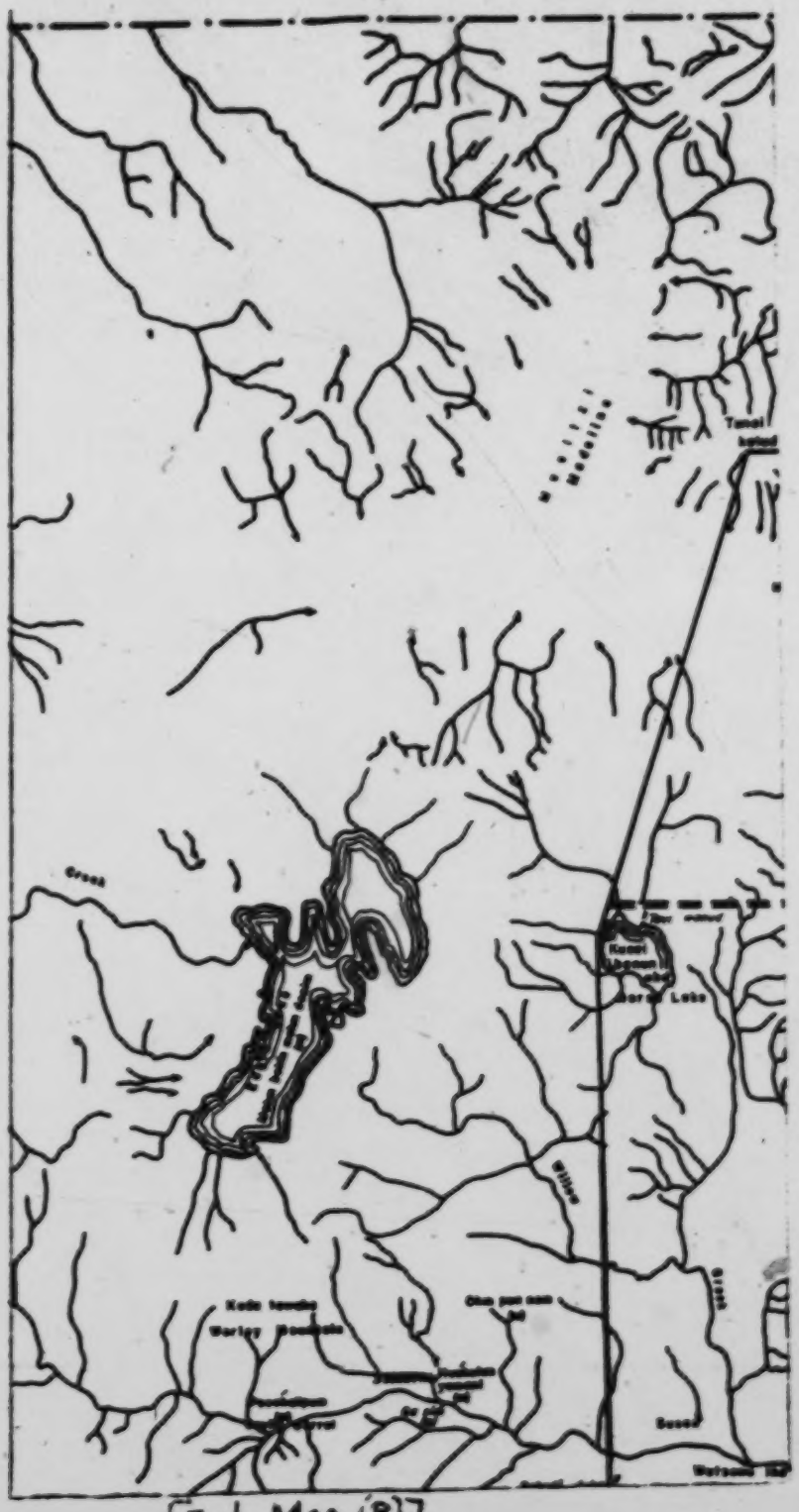

[End Map (B)]

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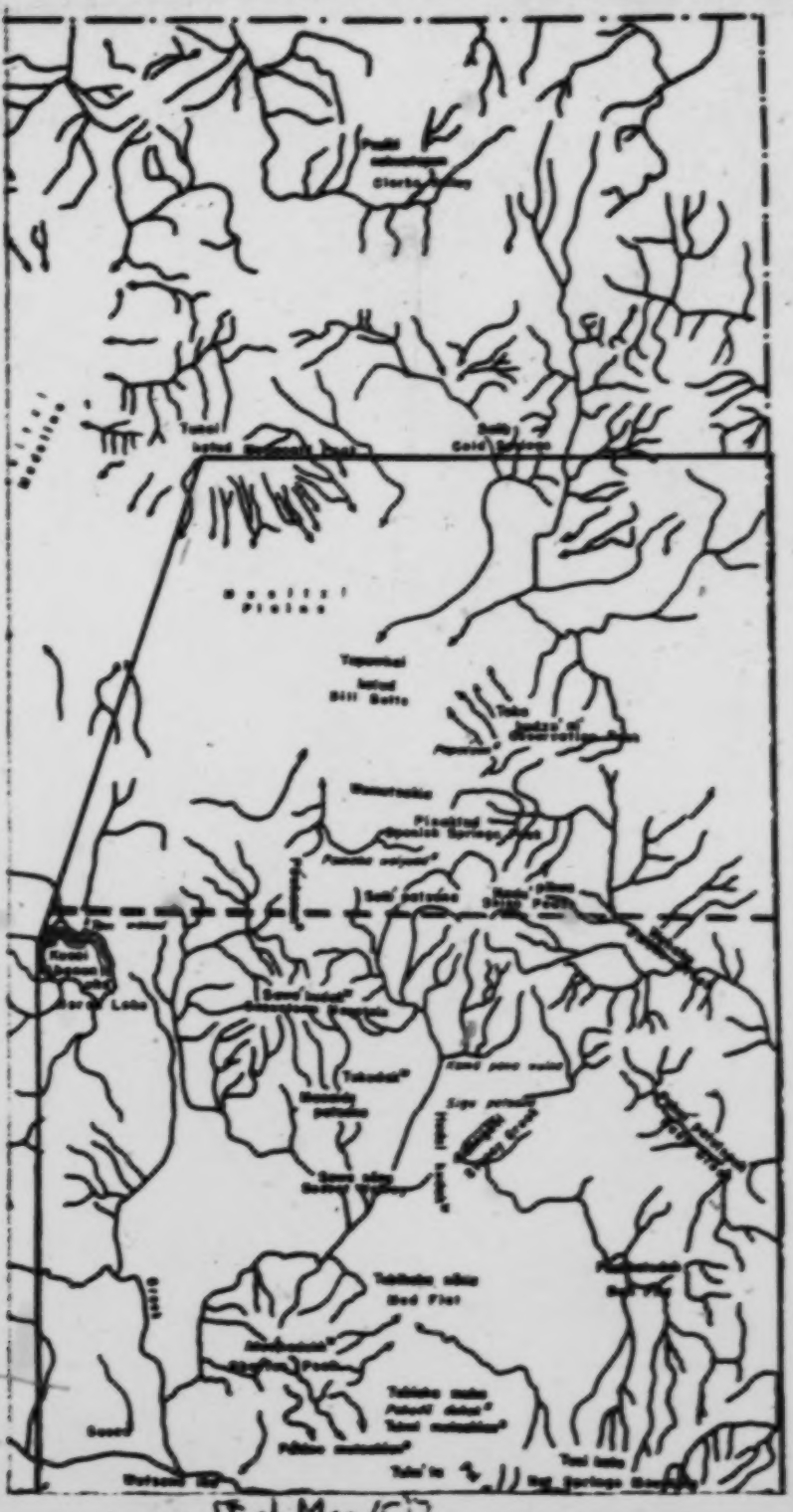

[Fold Map (C)]

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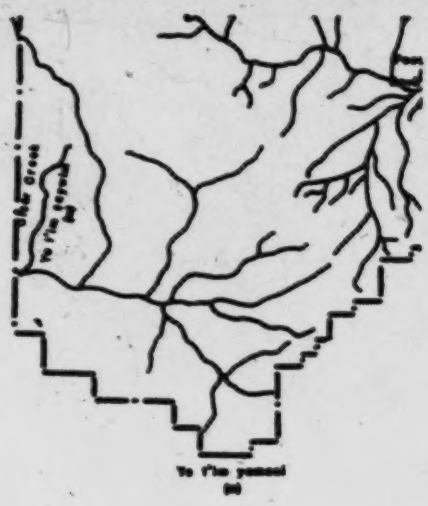

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[End Map (D)]

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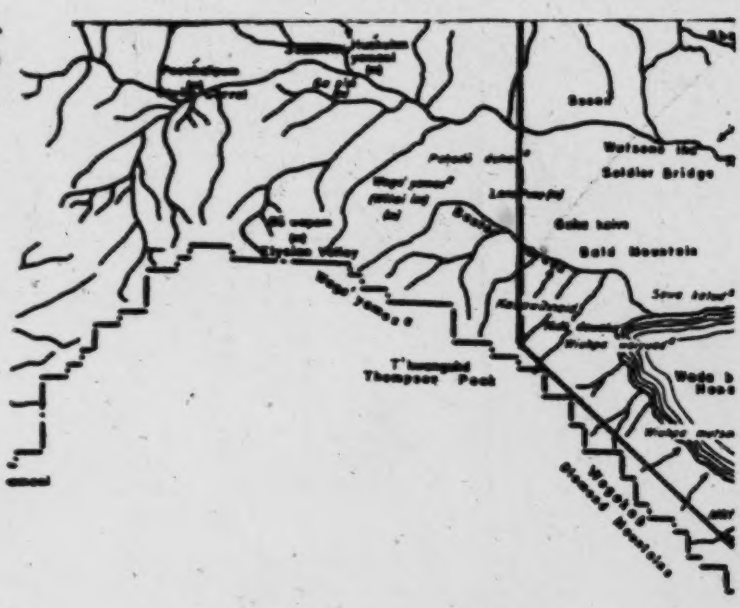

MAP OF THE
TERRITORY OF THE

HONEY LAKE PAIUTE

LASSEN COUNTY
CALIFORNIA

[End Map (E)]

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[End Map (F)]

15: Riddell E-5 (ca. 1948-1954) 1960 NR13 Northern Paiute NR13
Wadatkuht

[P. 90]

Plate 3

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222 →

b. Frame of sweat house

d. Gathering [illegible]

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●133 →

a. Bedrock mortars at Matá

c. Kakwa'ta or "Wind Hole"

[End Plate 3]